

Franciscan Herald and FORUM

*Garrison's Third Order Villa
Capuchin*

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THE FRANCISCAN WAY TO GOD

THE APOSTOLATE OF ST. FRANCIS

A READY HEART

TERTIARY ACTION

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No. 9

Who Shall Declare . . . ?

AS THESE LINES ARE BEING WRITTEN, Assisi's solemn novena marking the seventh centenary of St. Clare's death, has come to its close. A communication from the Holy See as a memorial of the occasion has reached the world (see page 259).

Meanwhile one great lesson of the celebration is brought home to the world by circumstances attending the ceremonies of the septcentenary.

On August 11 San Damiano, Clare's first real monastery, witnessed the ceremony of the saint's Transitus or Passing—the reliquary with her body was there for the occasion—and the ceremony was broadcast to the world.

On the twelfth itself, with the body returned to its age-old resting place at Santa Chiara, the glorification of St. Clare was celebrated at the latter shrine with the greatest solemnity. Again the ceremony was radioed to the world. At the same time a national congress of Franciscan Tertiaries, held August 9 to 12, added to the solemnity; which was further enhanced by a formal pilgrimage of Italy's feminine Youth centering in Assisi.

Scheduled for September 8 is an event by the Knights of Satriano, marking the opening of the re-built church of Nottiano with the new highway connecting the town with neighboring municipalities, including Armezzano, birthplace of Lucia, one of St. Clare's noble daughters. A visit to the Grotto of St. Clare is part of their program on this day, while September 13 is to be devoted by them to "St. Clare of Assisi, the Lady of the New Order of Knighthood."

The "Company of the Knights of Satriano," as it is called, traces its origin to the body of men who at the close of summer in 1226 escorted St. Francis back to Assisi and the Portiuncula, where he was soon to die.

All of which above goes to make up the setting for a remarkable picture. Clare becomes truly the celebrated, the renowned, the bright star which her name indicates and which her family, led by a mistaken father, dreamed she would be but—and that is the point—never got to be nor could have got to be, following the earthbound designs which her family held out to her!

Which of the glamor girls of 1953 will be spoken of seventy years from now? Not at all to think of seven hundred years hence; being celebrated by an entire nation, indeed the whole world; over the air waves; by a select band of chivalrous gentlemen devoted to her memory; by literally thousands of her own sex grateful for the privilege to be called her daughters and for the inspiration she has been to them, women famed in turn because she was famed, was the original "Clara."

And that is only the earth-turned side of the tapestry. What is all this earth's strutting and camera-posing at its best compared with the other side, where values are values both because they appear in their truest hues and setting and because it faces not only a generation and a nation but all the world of all times.

If Clare's name is recalled today; if her name in its several variants is a preferred one for her sex; if history mentions the names of her parents and other kin; if works and enterprises civic as well as religious take inspiration from her memory; and if all this is only a faint reflection of the glory that is hers beyond: why, all this is a reminder again that earth-bound ambitions and successes are short-ranged and hollow, and that they commonly end as the very reverse of what people are actually aspiring to.

Why must people keep learning the hard way? Why will they, with the Faith holding certain, brilliant prospects out to them, still limit their vision to the narrow, hazy horizons within immediate view, like short-sighted businessmen whose only thought is of a quick turnover on their investment? At that, so far as faith, hope and charity are concerned, any investment in virtue has its immediate turnover in grace and merit, whereas worldly investments of means and effort will always remain uncertain at their best, and if there is any sinful involvement, the investment, despite all seeming good returns in a worldly way, is really a dead loss.

How often are Christian people, and in particular Christian parents, called on to make a present sacrifice of comfort, pleasure, means, efforts, or even the best

they have in their children and their prospects, yet notwithstanding the marvels of which their Faith tells them with regard to such sacrifices, they fight might and main to escape the sacrifice, fight it to the undoing of peace and happiness of their own soul and the souls of others, often enough when that peace and happiness is the very plea of their preverse, un-Christian conduct? Short-sighted! Poor businessmen! Stupid gamblers, playing mere hunches while they pass up sure things!

Pietro Bernardone and his Pica, Favorino and his Ortolana—what eyes they must have made when they arrived up beyond and got a real look at what their Francis and their Clare did for themselves, for their parents and their people, their townsmen, their generation, society at large, all mankind in their day and ever since. And to think that Pietro and Favorino fought their children's aspirations to the point of violence and beyond it, while Pica and Ortolana, however eventually reconciled, could not at first help their sighs of disappointment over fond dreams vanished.

So it goes on, in big ways and little ways, our designs running counter to the far-sighted will and pleasure of God; sometimes even sinfully thwarting the latter under the illusion that what we do is going to turn out to our advantage, whereas we only put God to the trouble, if we may say so, of recasting the whole design if in his goodness he insists on undoing the harm we do and blessing us and the world in spite of us and it.

God does not ask all of us to lead a contemplative life, to lead a life devoted to his cause in the convent or in the priesthood or even only in single blessedness—though if he did, who among us so smart that he could feel at ease about resisting God's designs?

But God does ask all of us at all times to keep his holy commandments. And if that takes the sacrifice of our will and pleasure, our comfort, our time, our means, our very life, who so big that he can match wits with God so far as our true happiness is concerned, not at all to speak of his glory?

Pope Pius Greets St. Clare

The following letter was addressed to Most Rev. Joseph Placid M. Nicolini, Bishop of Assisi, for the 7th centenary of St. Clare. We translate it from the Latin of *L'Osservatore Romano* of June 11, 1953.

Venerable Brother, health and the Apostolic Blessing!

IN THE COMING MONTH OF AUGUST THE seventh century will be completed since Clare, "the first little plant of the Poor Sisters of St. Damian's of Assisi, chief imitator of the blessed Francis in preserving Evangelical perfection" (*Mirror of Perfection*, c. 108), took wing from this earthly exile to Heaven at her pious death.

On this occasion the memory of the great virgin is indeed fittingly celebrated by the city of Assisi, the prestige of which, stemming from the Seraphic Founder, is enhanced so much the more by the fame and virtue of Clare; likewise by the very numerous Franciscan family, the distinguished ornament of which she is. But with even greater claim the universal Church desires to mark it, happy to note in Clare a most glorious example of virginal holiness.

Revolving in mind the life of this holy denizen of Heaven and reverently recalling what, favored by the grace of God, she did and what has been done by the community she founded and by other institutions deriving from it—uncounted numbers of which have flourished in the course of these centuries—we do not hesitate to declare that the Church and civil society itself owe a great deal indeed to this holy virgin. At the same time we cannot help admiring the design of God in his great providence; for whenever there are more violent enemies attacking Christendom, he awakens new heroes and heroines in the Church, who, equal to the times, come to the defense of the Catholic Church with a ready, energetic spirit.

Among their number the august Clare is deservedly acclaimed, resplendent as she was in both name and virtue, and looming up amid those darksome times which by good fortune St. Francis of Assisi came on the scene to brighten up and reform. In that mission this young maiden was given him by God as the foremost associate in his work and his mediator of the Divine mercy; and with her Seraphic Father she radiated the most limpid light.

Born of a noble family of Assisi, and adorned by nature with still nobler gifts, she had as a young lady scarcely heard the new tidings of Christian peace and penance as announced by that Seraphic herald when she took flame for the kind of Gospel life proposed by Francis and determined promptly to reproduce it in herself. From that determination neither her frail age, nor the opposition of her kinfolk, nor the extremely harsh sort of life she would have to pursue, availed to divert her. On the contrary, at the invitation of blessed Father Francis, she left her father's house one night and fled to St. Mary's of the Portiuncula, where, most cheerfully bidding farewell to worldly pomp, she put on a coarse, mean robe, chose poverty as her associate and companion for all the rest of her life, and consecrated herself altogether to God.

This first battle happily overcome, in order to be free for the contemplation of things supernatural, she found shelter in the narrow quarters of St. Damian's, and hidden there with Christ in God (Col. 3, 3), for the next forty-two years she found her greatest delight and put her most earnest effort in repeating most perfectly in her person the teachings of Francis and as far as possible instructing others according to them.

But a light as brilliant as that which lighted up her solitary, extremely poor retreat, could not long remain hidden. For

many young maidens of aristocratic and popular rank began coming to her; stirred by Clare's reputation for holiness and preferring the chaste love of the Divine Spouse to the attractions of the world, they yearned to place themselves under her guidance. So, "the silvered dove nested in the wall of that cavern, brought forth a brood of virgins of Christ . . . and founded the Order of the Poor Ladies" (Legend of St. Clare, n. 10). From then on the family of St. Francis, developing like a sturdy tree under the nurture and fruitfulness of Divine grace, took the double form of two branches, one of which is given especially to the activity of the apostolic life while the other embraces those devoted virgins of God who within convent walls give their time chiefly to the contemplation of heavenly things and by means of prayer and penance atone for their own faults and those of others.

With what determination in the practice of the most perfect virtues Clare prepared herself to serve the designs of the Divine mercy, it is easy enough to imagine but very difficult to describe. Indeed, how very much "she was concerned to become like the poor Crucified One in the most perfect poverty" (Legend of St. Clare, n. 14); and though abloom with unsullied innocence, how she disciplined her virginal body with fasts and tormented it with instruments of penance. In her constant recollection of the sufferings of our Divine Redeemer and her keen endeavor to return his love with counter love, she used to shed abundant tears. She was drawn to the sacrament of the Holy Eucharist with vehement fervor, and regarded it not only as the support and joy of her life but also as the mainstay and safeguard of her establishment. Above all, however, her spirit was energized and motivated by Divine charity, which while setting her aflame for God, at the same time enfolded all mankind and in a particular manner the daughters committed to her care. Hard and harsh as she was toward her own person, granting it neither comfort nor rest, even when in the last years of her life she was tortured with the

violence of her ailments: yet, whenever there was question of the adversity, the distress, or the ailments of other people she would be aglow with exquisite sensitiveness and lavish pity. It is a matter of general knowledge how distinguished she was in promoting harmony, bearing the banner of peace, and on more than one occasion dauntlessly repelling enemy hosts when her fellow citizens labored under grave emergency—all this by means of the prayers she addressed to God and even by virile courage in action.

Furthermore, it is hard to put in likely terms with what lavish abundance the gifts of heavenly wisdom were showered on this great woman, who had rid herself of all things human. For not only the great multitude gathered eager to hear her, but her counsel was employed by bishops, cardinals, and sovereign pontiffs. The Seraphic Father himself made it a point to consult Clare in very critical matters concerning his order. That was notably the case when he was disturbed with the doubt whether he should impose on the early members of his order only the contemplation of things heavenly or also the holy works of apostleship. At the time, to learn the more surely what were God's designs, he had recourse to Clare and complied with her reply as if it was an oracle.

Heaped thus with the protection of so many virtues, she was assuredly worthy of having Francis extend special regard to her and see in her a mighty help toward maintaining the religious spirit and promoting the growth of his establishment. That confidence of his was happily confirmed by the event in more than one instance.

Widely redolent on earth was this flower of unsullied beauty, and the virgin followers of Clare have carried its most sweet fragrance down to our times like some most beautiful, ever newly blooming offshoot of the virtues of their founding Mother. Due to their effort, the example and precepts of Clare have, like a river of living water destined to irrigate the field of the Church, been flowing helpfully for the welfare of God's people throughout the

course of the centuries, verifying today in the highest degree the lofty words uttered by our predecessor of happy memory Alexander IV on St. Clare: "She was tall lampstand of sanctity strongly shedding her ruddy light in the tabernacle of the Lord, to whose vast brilliance so very many have hastened and still hasten, to light their lamps at her light. She did indeed plant and cultivate in the field of the faith the vine of poverty, from which conscious and plentiful fruits of salvation are being gathered. . . . She was the princess of the poor, the leader of the humble, the mistress of the continent, and the abbess of the penitent" (Apost. letter *latae clavis*, 1255, Anagni). Let no one herefore marvel that after so long an interval since the demise of St. Clare the admiration and piety of Catholics has not only not cooled but flamed up with a kind of renewed warmth. That is sufficiently proved by the festive observances, sacred and civic, being arranged in many places, and in particular in the city which she ennobled in life with her presence as well as with the light of her holiness and the glory of her miracles.

All this we gladly applaud and commend, in the fond hope that fruits of salvation not a few will result from it for the benefit of both individuals and civil society. For there is indeed much that can be learned from this maiden and imitated by our times, which are not at all different from the times in which Clare lived. As everybody sees, the dangers menacing the Christian commonwealth are no less serious, nor is the decadence of morals by any means lesser. For, with charity wretchedly cooling, strife, hatred, and the unbridled appetite for perishable things are agitating the minds of many and straining to upset the very foundations of domestic and public order. Let all our Catholic people herefore in the course of these centenary observances look up in veneration to this

glorious saint and take from the observances an impulse toward generous virtue. Let them learn from her especially to appreciate earthly things right and wean their mind from them, to keep their cravings in check by voluntary chastisement of them, to embrace their neighbors with fraternal charity. Let this soft age experience how great and blessed it is to follow Christ in his humility and to embrace his cross courageously. Given these results, we may hope for that Christian renewal of morals and that well ordered restoration of public interests which all well-meaning people have been desiring for so long.

Even now we are refreshed by the sweet hope that glorious St. Clare will obtain these blessings plentifully from almighty God. With the aid of suppliant prayer we entreat her earnestly to protect the Catholic Church with her mighty patronage, and in her kindly way to look down on her devoted people of Assisi. May she likewise give her aid to the entire Franciscan family—in particular the virgin followers of St. Clare—and bring about through them especially that day by day the wholesome Franciscan spirit may go on growing. For if in a bygone day it raised society up from turmoil and almost total collapse, and led it back to better morals, it will beyond doubt likewise be able to apply a timely remedy to the measureless evils of our century, happily repairing the harm done.

Relying on this most fond hope, we with overflowing heart bestow on you, venerable Brother, on all the progeny of St. Francis and St. Clare, and on all the people of Assisi, in token of the graces of Heaven, the Apostolic Blessing.

Given at Rome, at St. Peter's, the 25th day of May, 1953, in the fifteenth year of our pontificate.

PIUS PP. XII

A Privilege!

One Way and Another
Of Viewing Poverty

By Mark Heggen
O.F.M.

WITH WHAT FIERCE TENACITY FRANCIS and Clare clung to Lady Poverty! Having made this observation, the ordinary man twists his neck about, experiencing discomfort with his collar and tie. But he knows the last thing anyone suspects is that he is having trouble with his hair shirt!

This seemingly frivolous statement is made to help us realize that unpassable chasms separate us ordinary people today from the thoughts of people like St. Francis and St. Clare on the subject of poverty, or even Lady Poverty. The mass of ordinary, good-living people see themselves as out of all relation to the ascetical life, and see those who follow it as members of another race.

Fact, not Fancy

Many of these same ordinary people may in fact be having a very trying life, a life full of privations, with no relaxation worth talking about, and no hope to the end of their days of escape from a relentless machine of somebody else's making. But they never think—and do not want to think—that this life of theirs is in any way the material equivalent of a hair shirt, or even of a friendship with Lady Poverty. Just as many people are living the equivalent of a hair shirt, so many are living the equivalent of lives dedicated to Lady Poverty. As followers of St. Francis and St. Clare we must. Only, too often we have missed their point of view.

It is now so long since Francis and Clare lived that their clutching the skirts of Lady Poverty has about it the added charm of antiquity. Reports of their deeds are assimilated by the mind with a ready welcome, as if they were coming to it from the realms of poetry and romance. With some overstress on the ways in which they differ from us they can easily be

made to look quite funny. The funnier we make them look, the more we are at ease in pursuing our own lower flight. If we put a disproportionate emphasis on the marriage of Francis and Clare to Poverty as an ideal, we can make that single ideal look absurd. We turn them into Don Quixote tilting at windmills. But the lives of Francis and Clare *are* true. Their lives do not come to us from the pen of the novelist, nor are their deeds the poetic imaginings from a pleasant page of fantasy.

There never were two more doggedly real and literal minded people. Both Francis and Clare had the same simple faith in following Lady Poverty—literally. When Francis appeared before Pope Innocent III to obtain verbal approbation of his way of life, the pope argued that Francis' way of life just "would not work." Francis replied, "It will work; let me try it."

Pope Gregory IX said to St. Clare, "This will not work." Clare replied, "Holy Father, it will!" Both obtained the privilege of absolute poverty. In fact, with the unswerving tenacity and love of a woman Clare held out over the years for a more stringent rule of poverty than even the male followers of St. Francis were obliged to follow.

Why this fierce adherence to Poverty? Let us review the past again and bring ourselves up to the point in history when Francis and Clare appeared. Perhaps it will also shed some light on our own position today.

Then and Now

During the early Middle Ages the barbarian peoples slowly wasted the accumulated wealth of the old Roman empire by neglect, ignorance and factious greed. They fought for land, until the farms were out of cultivation; they fought for cities

consumed by fire the irreplaceable art furniture which the cities formerly retained. Above all they fought for power, and produced chaos and anarchy.

The only conservative factors in the anarchy were the Benedictine monasteries, which peace and quiet loving men collected; drained the land, which had been ravaged and neglected and had fallen back to wilderness; copied the ancient books in their artificially surviving language; and built their stately abbeys far from the warring world and from its quickening impulses.

As long as anarchy and fighting greed continued, wealth could not be created—much less, preserved from plunder. Law and order were gradually established when so many fighting men were diverted to the Crusades. Those who stayed at home naturally profiteered and exploited their estates, and grew ever more greedy for personal possessions. As the citizens began to hoard and store and trade more easily with one another and with the men in neighboring lands and cities, there was growth of luxury, pride and display, as well as of civilization.

It was natural that society as a whole could be conservative, that men should desire to keep and defend what they and their parents had so hardly earned. It was a society of *nouveaux riches*—the new rich. The families of both Clare and Francis belonged to this latter class, who grew mushroom-fashion during a period of post-war boom.

According to the preachers, the besetting sin of thirteenth century Italy was the greed for making money. Expanding trade produced new and productive industries, new luxuries and opportunities for show. For example, in the days before the Crusades nobody thought of wearing silk or velvet, because such goods were practically unknown. Contact with the wealthier East brought many new customs into western Europe and stimulated new desires. New fruits, wines, clothes, utensils, and utensils for the table came into vogue and were regarded by many who did not have them almost as necessities.

The standard of living rose and with it the standard of desire.

We need but look around us today to see what has happened in our own country as items once considered ultra-luxurious become ordinary household "necessities." Just ask yourself: In 1929 how many families had radios? Did we? In 1939 how many families had a car? What kind did we have? In 1949 how many families had a TV set? What kind do we have now? In 1953 almost every family has all three and considers itself "too poor" if it does not have them. Understand, we are not deprecating these wonderful conveniences. But they are a danger. Ours is a plain tale. Our struggle—and it is fought at anything but a hectic pace—is against the most innocuous seeming materialism, which is no more than the sum of our immediate comforts, and which so often succeeds in coming to terms with our soul for just this one more time.

Defiance to Vogue

Keeping the new rich of Francis' and Clare's day in mind and the new prosperity that has visited the people of our chosen land, let us look at St. Francis once again.

The gesture of Francis in the bishop's court was for this reason a particular challenge to his contemporaries. And the gesture of Clare and the Poor Ladies of San Damiano was a particular challenge to the soft luxury in which the great ladies of the day were beginning to swathe themselves.

Are men to be called the sons of God, or merely the sons of wealthy earthly fathers? That was what Francis asked his world. Does it matter who you are on earth, more than what God thinks of you in Heaven? Is our pitiful earthly inheritance to be pitted against the heritage of the sons of God?

There is the key to the Gospel of Poverty which he preached and lived. And the convents of the Poor Clares are a source of inspiration and objects of reproach to all who have forgotten that God is our Father.

"Take no thought for the morrow, what

you shall eat or what you shall drink or wherewith you shall be clothed, for your heavenly Father cares for you." "Henceforth," said St. Francis, "I shall not say 'My father Bernardone,' but 'My Father who is in Heaven.'" True, saving, storing and defence of private property are the structural pillars of all civilized society. But then again, as St. Francis said to Bishop Guido and to the people, "if we must have possessions, we must have arms to defend them." So he demanded and obtained the privilege of possessing nothing. This privilege Clare cherished and had confirmed for herself and her convent by the Pope as she lay on her deathbed. Nor would she die until the privilege was secured and confirmed.

St. Francis personally felt that there was no real measure of wealth except in terms of the satisfaction of human desire. In short, poverty for him was more a spiritual attitude than a material state. The external sacrifice was a mere symbol of the inward renunciation, which in turn was material death converted into spiritual life.

There were poor creatures who would have considered his hut and his ragged tunic, wealth. On the other hand, there were comparatively rich men who thought they were poor because they had less than their neighbors or less than they had had in the past. People are always wanting things for other motives than their actual need, that is, for luxury, pride, or envy of other men. Free from desiring, the true Franciscan could look at the world with clearer eyes and in his humility "possess all things freely in the spirit of liberty." He wanted nothing for himself, nor the thing for itself, nothing beyond the bare sustenance of Brother Ass, his body; but he possessed all that he looked upon by desiring nothing, by being free both from wanting and from fear.

The Spirit of it

According to St. Bonaventure, Francis went farther than just the negation in himself of desire for anything. He shrank from the merest shadow of a chain that might shackle his soul to his flesh.

As for planning and forethought, "no man is ever safe from his own folly," he would have said. Human motives must always be short-sighted, and when a man fails he can only say, "I did it for the best as far as I could see." But what is the best, says Francis, "only God can see." So round and round Brother Masse spins at the crossroads like a human roulette, while Francis prays that guidance may be given by the direction in which he falls. So contemptuous was Francis of all human forethought. He felt, like Bonaventure in his profoundest reasoning, that the ultimate solution of a problem cannot be known by the human thinker unaided and therefore it is best from the outset to seek counsel of Omniscience.

St. Clare was the "little plant" in the wondrous garden of "little flowers of St. Francis." She came to Francis to be planted in the plot of poverty; she bloomed and became as beautiful as St. Francis could ever have imagined his Lady Poverty. It was Clare who remained true to Francis' ideal and fought to the end for the privilege of "the most high poverty." She embraced the life willingly and therein lived the antithesis to the poverty of the worldling. She left riches to embrace poverty and found that the poor were the ones to possess the land.

The poverty of the Poor Clares was rugged. Felix Timmermans, author of a work recently published in English translation under the title of *The Perfect Joy of St. Francis*, after visiting the chapel of San Damiano, wrote: "Everything there was so utterly poor, so stark and joyless that it sent a shudder through me." Those were the externals. But for Clare the life was blessed happiness. In her letter to Agnes of Bohemia, Clare hymns poverty in a joyous passage, heralding it as the joyous companion leading to eternal life and everlasting joy. She loved poverty and Francis loved it and held it fast, never to let go even when popes chided him mildly that such literal living of the Gospel rule of poverty was too much to impose on the Poor Ladies of San Damiano. She loved poverty because she loved

I trusted the rich benevolence of our Father in Heaven, who cares for us.

What of us? What of our love of poverty? Turn it about: What of our trust in the love of God's providence? The words of Christ, "Blessed are the poor in spirit," are addressed not only to the handful of disciples who listened to his words, but to Christ's followers. To us. And if we are to "seek first the kingdom of Heaven," it yet remains true that the kingdom belongs to the poor in spirit.

Living a Moral

That is the lesson St. Clare can teach us during this year of jubilee. The liturgy of the Church loves to play on the name "Clara"—bright, clear, illuminating. Her life is a light by which we can see ourselves, the world and God—clearly—and from the right perspective. We fool ourselves by being swamped in the crass materialism of our times. We are born naked into the world, and naked do we leave the world. In the interim we try to swathe ourselves in the impossible coverings of this world's goods, pride, prestige, power, authority, recognition, self-esteem, which will be struck from us by one blow—in death. We never seem to learn that the true world of sense is always the water that never slacks our burning, thirsting desires; that selfish indulgence leaves the taste of ashes in our mouth; that selfish clinging leaves our hands clutching, not the object of our desires, but the poor, dry husks of disgust.

What we are seeking is the water that springs into a fountain, springing up into everlasting life. We scramble dazedly after power, desires, persons, only to come to the sad realization that we have been deceived. "Thou fool! This night . . ." We are saved up, held fast, clung to the rock of security, only to find that the floor of life and death washes all away in a moment, without warning. A thief in the night . . .

The whole life of Francis and Clare is challenge to the exaggerated idea of safety for security which we find today. Certainly, we must take prudent forethought,

but neither should it be panicky fretfulness. Both Francis and Clare wanted the followers of the first and the second order to be cut off from steady income, annuities, annual interest from capital. Francis and Clare wanted to make sure their followers found the key to the spirit of poverty—the unfailing trust in the unflagging providence of God our Father. His is all wealth; his dedicated children will have their inheritance a hundredfold.

In Francis's own day the Third Order, by its almsgiving and renunciation of personal display and luxury, disseminated the sense of the dignity of temperance and of not desiring to possess. This was Francis's form of communism, a voluntary sharing, not rationing by the State. He would address to the world the words of Christ: "Make friends of the mammon of iniquity"—take your money and make use of it; the orphans, the poor, the missions, various forms of Catholic Action, come as Christ's brothers and sisters asking your aid. If it is only the widow's mite, still give it in the spirit of the poor.

The world has exalted the idea of independence, which Francis would have regarded as atheism, so strongly did he emphasize each man's dependence on God at every moment of his life. But the wheel has turned full circle and few men today regard as personally shameful dependence on the State, asserting possibly that they are the State and that by past service as workmen they have earned their old-age pension. The world has merely short-circuited man's dependence on "providence—which man accepts on the condition that it is written with a small 'p'" and is assumed to be due to his own merits.

Let us pray that Clare of the clear vision will help us "see God"—see him as our Father and Provider, not only in the Beatific Vision, but everywhere, under every disguise, in every symbol, wherever he should especially be acting. The sensual man's mind sees literally on the surface. May St. Clare help our minds to become ever less crass, disentangled from earthly delights, which try to tell us that they are not only good, but good enough. •

The Franciscan Way To God

By John F. Faddis
O.F.M.

Eighth Instalment

Greater Love No Man Has...

"ALL THE WORLD LOVES A LOVER," wrote the poet, and little did he realize all the implications of that statement. Our world today idolizes youth, it idolizes the period of courtship and love. Yet there are so many varied interpretations given to the word "love" that people today are befuddled and groping in the darkness of uncertainty and indecision.

Standards

Who is the true lover? Is he the youngster that carries his girl friend's books home from school, or vice versa? Is he the lad that spends his hard-earned money buying gift on gift for the girl of his heart? No. Love is something far nobler, and greater than that. We do not have to go far to learn the true meaning of love. We need just kneel before the Altar of our parish church.

As we kneel there, we seem to sense the plea of Christ from behind the tabernacle doors, pleading with us: My friends, my friends, what more could I have done for you that I have not done? Soon we begin to realize that he it was who said: "Greater love than this no man has than that a man lay down his life for his friends." And as we are ready to bow down our heads in humble gratitude, we raise them for a final, loving glance and see the Crucifix above the tabernacle. The outstretched arms! The pierced hands! The head bowed in death!

Ah, there is love—love the like of which shall never be met on this earth. We see those hands extended to embrace all, and we see at the same time the numerous passersby walking past the church without even giving him any recognition. What price love! What price sacrifice!

This became the theme song of the "Christ of the Middle Ages," Saint Fran-

cis of Assisi. It was nothing extraordinary for him to spend an entire night crying out, "Love is not loved." He had come to know the depth and width and height of Christ's love for the human race. Francis was likewise a witness to the scorn which his contemporaries held this love. And it pained him deeply, it became for him a personal injury to see his Savior's love going unrequited.

One day as Francis was traveling along the road leading away from the Portiuncula, his thoughts turned to the sacred sufferings of Christ. When he found this too oppressive, he sat down at the wayside and began to lament the terrible sufferings his Savior had to endure. A certain man happened to be passing by at the time and asked Francis what was the cause of such great grief. Francis' reply came forth as forcefully and sincerely as always: "I am weeping over the sufferings of my Lord Jesus Christ, and I ought not to be ashamed to weep over it to the end of time." Together the two men shed bitter tears over their suffering Redeemer.

His Favorite Book

That Francis should have conceived such great a love for the sufferings of Christ was the natural outcome of his attitude toward God. Whenever he looked at the little Child in the crib of Bethlehem, he was unable to restrain the tears of love which flowed from his eyes. Thoughts rushed through his mind in telegraphic flashes, each portraying the infinite, immeasurable love of God for man. The thought of Christ leaving his heavenly palace to be born amid such poverty and misery was sufficient to make him weep, but the thought of Christ's suffering and death was simply too much for Francis to bear.

The Cross, therefore, became in its own right the center of Francis' life. It shadowed

every action just as it shadowed every act which Christ made while on earth. It became the preoccupation of his mind, and the sole object of his heart's affection. The Cross Francis found the explanation of all the riddles of life and creation, everything became simplified when studied in the book of the Cross.

Francis' love of the Cross never remained a cold, calculating love. It was a burning, vehement flame, which made him want to feel in his body the very pain which Christ felt during his holy sufferings, during the three hours of bitter agony which he endured on Calvary's heights. His prayer was answered by almighty God when he made Francis of Assisi a living crucifix on Mount La Verna.

It was the period of Francis' customary retreat at this sacred and hallowed spot. He had knelt long in prayer and meditation, and suddenly he beheld the form of the crucified Savior sweeping down towards him in the form of a seraph. The form was surrounded by great brightness, and Francis could see the blood-red marks of the nails in the hands and feet, and the open side of our Savior. Simultaneously Francis felt in his body the fivefold pain of the nails and lance.

Bewildered, Francis looked at his hands and feet, and there he beheld the blood-stained wounds of the nails. His side bled from the wound opened by the lance of Judas. Could it be true? Yes, it was! Francis, the Poverello, had become a living replica of his Savior. It was the reward of his great, burning love for the Passion which merited for him such a crown.

The Seal

The symbol of perfect conformity with the suffering Christ is brought out in the coat of arms of the Franciscan order. Here you see the interlaced arms of Christ and Francis surmounted by a cross. Here is the goal of every true follower of Saint Francis. It matters not whether he belongs to the First, the Second or the Third Order, the ideal of conformity is the same for all.

The theme of the Franciscan coat of arms is still the moving spirit of twentieth-century Franciscanism. The cross which surmounts the arms of Christ and Francis remains for every follower of Francis the center of the universe. As Cardinal Newman points out: ". . . in the Cross, and Him who hung on it, all things meet, all things subserve it, all things need it. It is their center and their interpretation. For he was lifted up on it that he might draw all men and all things unto him." (*Sermons and Discourses*, Longmans, 1949, p. 33.) The Cross remains the dividing line of our present world, it separates men into two camps: those for Christ and those against Christ. Whoever, then, is for Christ, must embrace the cross, or he will find himself the enemy of that cross.

We can imitate our seraphic father in his devotion to the sufferings of Christ and his cross. Francis was granted the privilege of the Stigmata, an honor to which none of us can dare to aspire. Yet with Francis we can bear the marks of the cross of Christ in our soul and our being.

To anyone who would come after him Christ has said, "Let him take up his cross and follow me." There are various crosses offered to various individuals. Each is tailor-made to fit the temperament and inclinations of the individual.

Perhaps here is a mother who is scorned and ridiculed for her practices of piety. In an age run wild with secularism, her children see no sense in the Faith of their birth and the practices of their childhood days. Such a mother can imitate her spiritual father St. Francis by praying that the gift of faith may not be permanently withdrawn from these her loved ones. It is her cross, and she must kneel with Francis atop Mount La Verna, and suffer and pray for the conversion of her worldly-minded children.

Again, we may have a father who try as he may, always seems to end up at Duffy's Tavern. He knows he is doing wrong, he loves his family after a fashion, but not enough to say no to himself. Yet, rallying himself to that determination is

the cross he must bear, a cross under which he cannot afford to give way. Let him recall Christ in his repeated atoning falls on the way to Calvary, and with determination struggle upward to the victorious mount of complete triumph over his sinful weakness.

A Book for All

Instead, however, of multiplying examples, let us pause here to consider a certain book which can supply a recipe for every sort of cross and give strength to all people of good will regardless of what their cross may be. That book is the book of the Stations of the Cross.

The Stations are a typically Franciscan devotion, one which has become synonymous with Franciscanism. It is a devotion from which all, rich or poor, learned or unlearned, sinner and saint, Tertiary or otherwise, can draw the greatest benefit.

In the Stations we can learn how to cope with difficulties great and small on our own path of life. As we walk from station to station meditating on the sufferings of Christ, we can readily find frequent parallels to incidents in our own life. They cannot equal those of Christ in tragedy, but they are nonetheless shadows of the mockery, ridicule, disappointment, privation, bodily and spiritual anguish and the like, which he was forced to bear in his lifetime. Walking the Stations with Christ we shall learn not to become embittered at our surroundings and our fellow mortals, but rather to be selfless, thoughtful of others, resigned to God and helpful to man in spite of any personal pain and preoccupation. Only think of Christ and Veronica, Christ and the weeping women, and finally Christ on the pulpit of the cross.

Yes, Christ in his suffering will teach us how to be a living paradox. He will teach us how we can suffer and still be joyful, how we can be bleeding within, yet kind and gentle to those with whom we are brought in contact. Through his example we will become sacrificial victims always ready to be immolated for the glory of God. The theme song of every Franciscan must be the same as that of St. John

the Baptist: "He must increase and I must decrease." All our prayers and works, our sacrifices must tend to magnify Christ before men so that they will willingly accept him and his teachings.

But most of all, as we walk from station to station there will swell up in our heart a great love for Him who was able to go to such great lengths for our sake. We shall find ourselves saying instinctively, What shall I offer to God for all He has done for me? The answer to this question will become evident in the light of the Stations. The answer will be our fiat to the Divine will. We will say with Christ in the garden of Gethsemane: "Father, if it be possible, let this chalice pass away from me," but, "Your will be done." That is the perfect lesson of the Cross as revealed to us in the Stations: complete submission of our will to God's will, the subjection of our personal desires and fancies to the dispensation Christ puts before us.

On final analysis, when we inquire into the difficulties of our modern world where do we find the solution? In the Cross, in the spirit of the Passion! Our world today is unwilling to become subordinate to the will of God. It extols sensual pleasure, plays on the fancies of men and will not allow them to turn to their Creator. It is the old story of Satan versus God.

For recall, on one occasion Satan tempted Christ on a mountainside. He saw before him the vast city and neighboring regions and Satan told him that all this would be his if he fell down and adored the Prince of Darkness. On another occasion, only a short time later, Christ stood on another hill and looked down on the vast city before him. This time he was nailed to a cross and mocked and reviled by men, but he knew that the world below was his for he had conquered sin and its death not by taking the easy way out, but by making his will comply with that of his Father.

We too are standing on the Mount of Temptation in this life. Satan and the world at large are offering us the kingdom

of this world, the physical, material world. We must find strength in Christ, who withstood this temptation and was able to stand victorious on that other mount—the Mount of Calvary. There lies vic-

tory, there bides glory. It is the victory that comes after we have borne our cross in the spirit of Christ as shown and demonstrated for us in the life of Christ's double—St. Francis of Assisi. •

The Apostolate of St. Francis

A corollary to last month's article on the Third Order Apostolate (p. 239). This likewise from *La Vie Franciscaine*, by Ignace Stephen Motte O.F.M.

ONE OF THE ESSENTIAL ASPECTS OF THE religious life begun by St. Francis lies in its apostolic character. Whereas a generally eremitic strain had previously led the monks to withdraw into solitude, Francis launched his brothers into the midst of the world. He popularized a new type of religious life in the Church, called the mixed life, to signalize the union it effects between the contemplative and the apostolic life.

It was, however, not a question of mere human technique. Francis did not mean to be a shrewd psychologist, to determine exactly the amount of prayer and action proper for the soul's development. What he discovered is much more profound: he penetrated instinctively to the hidden root where contemplation and the apostolate become one.

At one and the same stroke he emphasizes how far the apostolate forms a necessary part of any genuine Christian life, but also he discloses the range of the apostolic action to which every Christian is invited. The designation of St. Francis as patron of Catholic Action has invited all the faithful to turn their eyes toward him to learn from him the secret of the apostolic life. Let us try to trace out a few terms of his message.

The Example of Jesus

In his *Legenda Major* St. Bonaventure relates that one day a distressing doubt took hold of Francis. When prayer did not rid him of the doubt, he opened his

mind to his companions: "What do you advise, brothers? Should I consecrate myself to prayer, or go from village to village to preach?" And Francis calmly unfolded the reasons which inclined him to contemplation, where the soul finds God, centers in him, and accumulates graces.

But even then the saint glimpsed the Gospel response: "Opposed to these advantages of prayer is an argument that, if you take God's viewpoint, seems final. It is, that the Son of God, the sovereign Wisdom, left the bosom of his Father for the welfare of souls, in order to be an example to the world, to address to mankind the word of salvation, and give them his blood as their saving ransom. He kept nothing back for himself but delivered up everything to save us."

As that was just what St. Clare and Brother Sylvester replied when consulted, Francis received the message as Christ's own order of the day for him. . . .

Thomas of Celano reports the identical puzzlement of Francis and his first brothers. The joys of poverty and prayer led the young group to ask themselves whether they ought to live in the midst of the public or go into retirement. There again the example of Christ cut the argument short. "Knowing that it was his mission to win for God the souls Satan was straining to wrest from him, Francis decided that he must not live for himself only, but rather for Him who redeemed all men with his death." For love of Christ Francis chose preaching. . . .

Furthermore, was not that the vocation the saint received in the Gospel at

the Portiuncula? The vocation to be an apostle, to which Francis understood himself to be called, certainly included poverty—having neither gold, nor silver, nor money—but it included preaching too—"Go and preach that the kingdom of God is at hand."

All of which contains a first basic lesson for us on the Christian apostolate: it has to spring forth from our love of Christ. The motive which drove Francis to spend himself for souls, was the example of Christ. Francis makes no finely reasoned distinction between action and contemplation; that does not interest him. He has nothing but the one desire to follow Christ and be loyal to him. To know what he had to do, it was enough for him to look at Christ and imitate him.

This Christian basis of the apostolate eliminates any unwarranted alternatives. There is no question of withholding ourselves from the love of God in order to work at the welfare of our brothers, but only of giving oneself over to the love of Christ and letting oneself be dragged along by Jesus in his work for the salvation of mankind. Thus do love of God and love of man interlock.

In the mind of St. Francis the apostolate is essentially joining in the redeeming mission of Christ.

Range of the Apostolate

When we have discovered the source from which the apostolate results, we also grasp in what it consists: participating in Christ's work of redemption.

Now, however, we so often reduce the apostolate to certain propaganda activities, such as some telling word, a bit of advice given, some measure taken. But St. Francis restored its true range and depth to the apostolate: to be an apostle means on our part to re-live all the saving mission of our Savior.

In the sixteenth chapter of the First Rule of the Friars Minor,* speaking of his religious who ask to go to the missions, St. Francis traces successively the various ways of participating in the re-

demptive mission of Christ. The first stage comes out to *merely being present* among the unbelieving, if such presence is saturated with the Christian spirit. "The brothers who go may conduct themselves among them spiritually in two ways. One way is not to start strife and contention but to be subject to every human creature for God's sake, and so profess themselves to be Christians." Have we not here an imitation of the fundamental measure taken for our salvation, the Incarnation, through which Christ came to live among us?

Such presence is Christian in the measure that it is characterized by the attitude of "submission," readiness for service, which, as we shall see, sums up all the message of Christ. It thus becomes so to say God's trademark—this apostolate of example and bearing witness.

But Christ is not content with being present among men. He addressed to them "the saving word." He joined preaching with his example. That is why it is only proper for us at times to go over to *the apostolate of action*. "When they see it pleases God, let them proclaim the word of God" (*ibid.*).

This apostolic ministry of Christ determined Francis to preach the Gospel without letup. It drove him to traverse Italy until he used up all his strength, and prompted him to send his friars all over the world.

Nevertheless, preaching proved insufficient. Francis did not overlook the fact that the mystery of the redemption and salvation of man was effected by the sufferings of Christ. The apostolate at times consists in mere example, and again in positive measures. But always it implies *sharing in the sufferings of Christ*.

"All the brothers, wherever they are, shall call to mind that they have surrendered themselves and relinquished their person to our Lord Jesus Christ, and so they must for love of him face his enemies visible and invisible, for the Lord says, Whoever loses his life for my sake, will save it for life everlasting. Blessed are those who suffer persecution for justice' sake" (*ibid.*).

*Cf. Meyer, *Words of St. Francis*, 283 W-X.

When Francis sent out his sons to foreign countries, it was that they should proclaim the Gospel there, but likewise that they should face persecution there, since both preaching and suffering were to form part of the redeeming mission of the Friars, as they did of Christ's. When Francis went among the Saracens his aim of course was to convert the Sultan, but he was still more impelled by the desire of martyrdom, for he knew that only martyrdom would assure him a full share in the work of Christ.

Thus did St. Francis re-discover the true dimensions of the apostolate, which consists in reliving in ourself all the saving mystery of Christ, by our presence among the people, by speaking the good word, by our blood as it were poured out in ransom. We can see therefore how the duty of the apostolate profoundly saturates our life. It is not limited to any few privileged moments: by our very presence in the world we that very instant become apostles, and we do not acquit ourself truly of our charge except by an all-out share in the mystery of the Cross.

Christ, Servant

From what has been said, we realize that the apostolate consists first of all not in something to do but *in a frame of mind to have*. We must share the sentiments of Christ. In that way we find ourselves at the center of the vocation of St. Francis, at the heart of what he meant to express when he named his sons as he did.

One day the passage of the First Rule (c.7) was read in Francis' presence, which describes the way those brothers were to live who worked out among other people: they were to hold only the minor stations and be subject to everybody in the household. St. Francis interrupted the reader: "I want our order to be called *the Order of Lesser Brothers*."

It is interesting to note that what distinguishes the order founded by Francis is not a particular activity, such as instruction, education and the like, but a Gospel attitude with universal validity, of the same type that he wanted, for exam-

ple, to see in the brothers who worked in the pagan missions: they were to be lesser folk, submissive to everybody.

To grasp what the name of Friars Minor meant for St. Francis, we have to refer to the passages of the Gospel from which he took the term. Francis himself indicated his sources: he cited Mt. 20, 26 and Lk. 22, 26: "Whoever wishes to be the greater among them, should be their minister and servant; and he who is the greatest among you should become as the youngest," or least in age and dignity.

This Gospel passage is of supreme importance, for so far as St. Luke is concerned, the passage is located just after the Holy Eucharist has been instituted at the Last Supper. Jesus is telling of the distinctive trait of his disciples as contrasted with the rest of men: "The kings of the Gentiles lord it over them . . . but not so with you . . . he who is the greatest among you should become as the youngest."

That is the characteristic attitude of the Christian because it was that of Christ, who says: "I am in your midst as one who serves." It summarizes the entire redemptive mission of Christ: "Among you who ever wishes to be first shall be your slave, even as the Son of Man has not come to be served but to serve, and to give his life in ransom for many" (Mt. 20, 28).

In St. John this highly important lesson is illustrated by the washing of the feet. Right before the Supper, to the great admiration of the apostles, Jesus washes their feet and draws the moral: "Do you know what I have done to you? You call me Master and Lord, and that is right, for so I am. If therefore I who am the Lord and Master have washed your feet, you also ought to wash the feet of one another" (Jn. 13, 12on).

Thus at the most solemn moment of his life Jesus sums up all his work of salvation in an act of humble charity and invites his disciples to engage in similar services. To realize what St. Francis
(Turn to page 275, col. 2 below)

This Is the Spirit

Centennials this year include the first centenary of the death of Frederic Ozanam. The great writer, lecturer and founder of the St. Vincent de Paul Society made a full life in the best sense of the forty years allotted him from his birth April 23, 1813, till his death September 8, 1853.

He was among the leaders of the great revival of Catholic truth, sentiment and life in the 19th century, a mighty reaction against the rationalism and secularization of the 18th century. Significantly he was likewise at the head of the Franciscan revival with his incomparable *Franciscan Poets in Italy in the XIIIth Century* and the inspiration so much of his other historical writing took from his "vacation" tour of Italy in 1846.

He began his apostolic work as a student, challenging the statements of his liberalistic professors at law school and organizing likeminded students into active groups to defend Christian truth. He backed his word with Catholic action in organizing work among the poor. He was only 20 when he founded the St. Vincent de Paul Society (1833—by 1845 the society had spread to the United States, with the first conference at St. Louis)!

At 27, following his marriage to Amelie Soulaacroix June 23, 1840, he took up his lifework as professor of foreign literature in the Sorbonne. The work, to him, meant re-christianizing this ancient seat of Christian learning perverted by the Revolution. He did not shrink from the task. The strain, along with his charities and other demands, cost him his health and eventually his life, but his response to medical men and friends was, "I must do my day's work."

Another sojourn in Italy began in 1852, the hope of the physicians being that the warmer climate would give him back vigor enough to carry on. But it was not to be. On August 15, Assumption day, 1853, he went to attend holy Mass at

Antignano. The aged priest there, a dying man himself, insisted on giving him holy Communion. It was the priest's last priestly function and Ozanam's last presence at the holy Sacrifice. There was time only for a quiet journey back to Marseilles. There, on the feast of our Lady's nativity, he gave his soul to God.

Repeatedly the question comes up whether Frederic Ozanam was a Tertiary of St. Francis. Franciscan as was all his life and work, there is no evidence at all for such membership, and the conclusion reached by scholars in 1933 at the Vincentian centenary tends rather decidedly to the negative. They point out especially that when in June 1853 Minister General Venantius of Celano O.F.M. issued letters of affiliation with the order to him in recognition of his services to the cause of Franciscanism, Ozanam in his lengthy cordial reply of July 11, 1853, two months before his death, would have mentioned that fact among other Franciscan moments he records there; neither has any particular fraternity ever come forward with the claim that Ozanam was a member of it. See FORUM, May 1934 p. 213.

It does nevertheless remain a matter of congratulation that there never was a more meritorious member of the so-called "Fourth Order of St. Francis," the host of admirers of the saint and worthy imitators of him. No Franciscan but cherishes his memory gratefully, and takes an active interest in the cause of his beatification begun in 1925. •

1253, October 17, was the birthday of a great Third Order saint, Ives Helory of Kermartin, Brittany, a priest celebrated as aide and attorney of the poor. The name appears also as Ivo, Yves, and Ivon, with feminine forms as Yvonne and Yvette, both also with an initial I. His feast day is celebrated on May 19 by the Conventual and the Capuchin Friars, and on June 17 by the Friars Minor. He died May 19, 1303 and was canonized in 1347. •

A Ready Heart

Ninth of a Series of 12 Conferences on St. Clare

IF YOU LOOK AT ONE OF THE MAIN virtues stressed by Christ in Holy Scripture, you will again see a very valid reason for the contemplative life such as St. Clare's. Her way of life kept her spiritually always alert. She was ready to answer the voice of God at any moment. Christ said, "My meat is to do the will of my Father in Heaven," so too St. Clare was very prompt to do the will of God.

Your happiness, your spiritual success, hinge on a similar attitude. You cannot hope to achieve the real blessings of God unless you are in accord with the Divine Will.

1. Readiness of Heart

1. In our Lord's teaching about our conduct or manner of acting the emphasis is not always on what we might expect. As far as concerns the space given to it. For instance, take the virtue of purity. Our Lord does not say very much about it but rather finishes it off in a few searching sentences. As to honesty, Christ tactically says nothing. It is taken for granted. Or if you consider temperance, and the right use of creatures or created things, you will note that he states nothing explicitly. But you will find a very decided emphasis on forgiving, as well as on faith and confidence in God.

So too, there is a constant urging of preparedness. In fact it is this that almost overshadows all else. Christ seems possibly impatient with the stupidity of those who, knowing what they must be ready for, are caught unready through lack of common-sense forethought.

Just recall to your mind the incident when Christ gave the warning against avarice. "One out of the crowd said to him, 'Master, tell my brother to divide the inheritance with me.' But he said to him, 'Man, who has appointed me a judge

or arbitrator over you?' And he said to them, 'Take heed and guard yourselves from all covetousness,'—for a man's life does not consist in the abundance of his possessions.

The Gospel narrative then continues:

"But he spoke a parable to them, saying, The land of a certain rich man brought forth abundant crops. And he began to take thought within himself, saying, What shall I do, for I have no room to store my crops? And he said, I will do this: I will pull down my barns and build larger ones, and there I will store up all my grain and my goods. And I will say to my soul, Soul, you have many good things laid up for many years; take your ease, eat, drink, be merry. But God said to him, You fool, this night do they demand your soul of you; and the things that you have provided, whose will they be?" (Lk. 12, 13-21.)

2. What are the things that Christ desires you to be ready for? There is first

By Executive Secretary
Fr. Philip Marquard

of all his second coming. "What I say to you, I say to all: watch!" More especially, however, he wants you to be prepared for your particular judgment—your own death. This strikes us more directly than the general judgment or the second coming, as it is called. For Christ said: "Watch therefore, for you do not know at what hour your Lord is to come. But of this be assured, that if the householder had known at what hour the thief was coming, he would certainly have watched, and not have let his house be broken into. Therefore you must be ready, because at an hour that you do not expect, the Son of Man will come." (Mt. 24, 42-45.)

Then you are asked to be ready for

temptations. "Watch and pray," Christ urges, lest you fall a victim. On the other hand, you are also instructed to be prepared to do good works, use opportunities to help your less fortunate neighbor. In fact the Gospel points out that everything, your eternal judgment, depends on such opportunities taken or missed. "Then the king will say to those on his right hand, Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me . . . Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me." (Mt. 25, 34-40.)

Another thing you are required to be alert for is suffering or sacrifice. So very many fail here. You must be ready for "your hour," as Christ was ready for "his hour." The first reaction and the sustained reaction of so many is to fight it off. The net result is complete misery or self-pity. The old cry of "what have I done to deserve this" is a very frequent lament, even among otherwise respectable Christians.

No one but he who prepares himself for it, can fulfil the wish of Christ. You must learn early that as a Catholic and a Tertiary, you are a follower of the Crossbearer, Christ. His words must always echo in your soul: "Take up your own cross and follow me." Until you join the procession of crossbearers, you are still a novice, or not fully initiated. Hence you must be prepared for a rough initiation.

All the above can be summed up in the words that you must be ready to do God's will. With the Psalmist you must say: "My heart is ready, O God, my heart is ready" (Ps. 107,2).

2. *The Secret of Holiness*

1. Holiness is nothing but this readiness. Your life, like most lives, might be uneventful, but you must be ready for God's event. He makes every life eventful when his will strikes in it.

Every important stage play has not only the leading actors, but also special understudies for them. The duty of these understudies is to be ready to step into a major part at a moment's notice, though probably they will never have to do so. If ready they must be. If your life offers you no great temptation to overcome, no considerable suffering to bear, it will at least one day hit the big moment of death, your "D"-day. You must not make a muddle of it.

You must learn to be ready for it this by getting ready for it now. Like Samuel of the Old Testament you must cry out: "Speak, Lord, for your servant is listening." It was this same voice that St. Francis heard when in the church of St. Damiano the crucifix spoke to St. Francis. He heeded the Divine voice, and the effect of it has gone down through the centuries. This crucifix became the special treasure of St. Clare. It was the symbol of her readiness. Today her daughters in Assisi, the Poor Clares, have this crucifix in the convent of St. Clare within the city. For them it is the living voice of God. It is a pledge of their readiness to do God's will in all things.

A contemplative life surely keeps one ready for the things of God. It brings the best out of the human will. They say there are three ways of willing: Willing without cost, willing at all costs, willing because it costs. This third way of willing is for the spirited and the big-hearted. This was St. Clare's way, and it was this way that she hoped to bequeath to her followers. It may be a big order for you, but it should at least be an ideal with you, toward which you reach out to the best of your ability with the aid of prayer and meditation.

To St. Clare difficulty was a stimulus and an encouragement. You can see in her biography how she fought to have the eastern rule of life upheld and approved by the Holy See. She would not settle for less than what she thought the best. It was only in this way, she was convinced, that she and her sisters could be truly prepared for the will of God.

2. As a Tertiary you too have a rule of life. It is a rule that has made many saints. Therefore it is a rule that prepares you to be ready, to be in union with the will of God.

Your rule teaches you to be systematic in your spiritual life. It does not leave things up in the air, but demands a practical way of everyday spirituality. It frees you from the danger of spasmodic Christianity, the kind that asserts itself only in spurts. Your rule is vital to your life, it will give you true stability in the pursuit of virtue. And it is a stability that bears the mark of approval of the infallible Church. What more could you desire? As a layman it gives you the privilege and advantage of religious in the convent, you are prudent enough to regulate your life by it.

How few there are that love and serve with all their heart, with all their soul, with all their strength. It is so easy to do things by halves: to be half generous, half virtuous, half prepared. You hear so many people repeat: "As long as I get to heaven, just inside the gate, I will be contented." That is not the spirit Christ is looking for. It is just the very opposite of what he really asks of you: "Be perfect, as your heavenly Father is perfect." You must not be one of these half-hearted people. You must rather encourage your will to desire what God wants of you. He wants you to become a saint. You must begin today.

Someone has said: "God judges us not so much by details as by the whole, the purpose of our life. To be drifting, to have no settled aim in life, is unsatisfactory for everyone: working nothing out, ending in nothing. Everyone ought to be living, working, for something."

You have your Third Order rule with all its apostolic import. You cannot be content with just being a member of the Third Order. You must be working at it. Otherwise you are just drifting in a spir-

itual sea.

The Archangel Gabriel said to our Lady, "The Lord is with you." You ought to make the intention every time you say the Hail Mary of asking our Lord to be with you. Your Third Order Office supplies you with ample opportunity for that intention. And it is vital to have God with you. Your whole Third Order rule is aimed at that. It is based on St. Francis' motto, My God and my all. It demands of you your will in exchange for God's. Once you definitely let go of your will, you will be ready in God's sense of the word.

On that day you will be well on the road to perfection. "My heart is ready, O Lord, my heart is ready," should be on your lips often, so that the sentiment may really become imbedded in your heart. ●

(Concluding page 271)

wished to recall by means of the name he gave his followers, it suffices to remark that just after saying, "They shall all be called Lesser Brothers," he added, "They shall wash one another's feet."

Thus we can define the term "minor" as a person who following Christ's example abases himself beneath everybody else in order to be of service to them.

The very name of Lesser Brothers challenges all the children of St. Francis to imitate Christ in what is the greatest marvel of his love: the gift of himself to mankind. At that level the Christian's life and apostolate fuse. The apostolate is nothing but a faculty become active: it is that true Christian attitude bequeathed to us by Jesus.

To be an apostle: it is to share the charity of Christ for men. It is to make of ourselves, as he did, the servants of our brethren in the humblest sort of day by day dedication. It is to give our life, jointly with his, for the ransom of the many. ●



QUESTIONS

How far does the precept of sick duty oblige the individual Tertiary?—B.G.

In the first place, there is no obligation under sin except inasfar as the general law of Christian charity might come into question—that holds for all the precepts of the Third Order rule: they do not oblige under sin except inasfar as the commandments of God or of the Church might be violated.

It would thus have to be an extreme case where sin would be involved—a case where nobody would be there but you to be looking after the patient in the illness. The duty would oblige you as far and as grievously as the service you could give would be required by the patient. You would have to help if others more closely bound to the patient by kinship or special duty were not there to help, or could not help, or failed to help. That law binds everybody toward anybody, not only Tertiaries toward Tertiaries.

By this same law of Christian charity, however, a Tertiary would be bound to help his fellow Tertiary and even his neighbor in general sooner than a person with no nearer tie to the patient. All else equal, a Tertiary in the position to help would unquestionably be giving scandal if he did not help in such a case, exposing religion to criticism and contempt. It would be the opposite of the early Christian "See how they love one another," and it would tear down instead of edifying if people began to say, "You would think these holier-than-thou Tertiary favorites of the Church at least would have the charity to step in."

Mind, the Third Order is not just an ordinary society. It is an order. It is pub-

licly pledged by Mother Church to a special profession of Christian, Gospel virtue. If it is not that, it is nothing. It is "on the spot" before the public, both the fraternity as such and the individual members.

And then there is all the tradition of St. Francis and his three orders. St. Francis stepped in where nobody else did or would, to wait on the lepers, and before there was any distinction of three orders, just followers of St. Francis, he had all, *all*, his followers give a hand among the lepers, because nobody else did or would. Extremes, one may say. But the more reason why any Franciscan should be ready to do sick service toward his fellow members and others, even long before the strict duty of sin comes into question.

Service to the sick is a Franciscan specialty! Lack of it among Franciscans would be a scandal.

As for the rule itself, it puts the first responsibility for the care of members that are ill, on the fraternity board. Let that responsibility be not just another routine item of business, but a sacred trust. Let there be particular care in the selection and supervision of the **infirmarians** and their aides and their work. And let the work not be limited to what is absolutely necessary but extend to every amenity the sick can have in view of both their material and their spiritual welfare. See Gummermann, 259 and 260.

Shall we ever see the day when none of our Tertiaries need to become charges of the public as invalids or sick people?

In any case, we must have 100% the day when no Tertiary neglects the sick of the fraternity and no sick Tertiary is neglected by the fraternity.

Respectable Smut!

The Tertiary in Public Life and Service, by Mark Hegener O.F.M.

Last week a Chicago newspaper, whose city editor is advertised as a leading Catholic layman, carried a series of articles on a nudist colony in Indiana. (They call them "health groves" now!) The reporter admitted that he accepted the invitation to go around the camp in an "Adam hat and an Adam suit." Some people thought it was funny, some thought it was horrid and crude; and some thought that it gave a pretty good indication of the general thought of the reading public, otherwise the newspaper would not have published the series.

In the latter part of April a New York supreme court jury of men and women was discharged because they were unable to agree on whether certain nudist magazines were obscene. Certainly that jury would never be able to agree that a nudist group was obscene. For as American moral customs depart farther and farther from orthodox Christian standards, the problem of pornography becomes more acute for Catholic parents. They are left with the duty of protecting their children in the midst of a society adamant in its opposition to censorship.

We write on this subject again (see FORUM, March, April, May of this series), since it is so patently in need of comment. Perhaps we are falling into the same slipshod sentimentality that argues: What can be so wrong with something everyone does?

Fourteen years ago Bishop John F. Noll of Fort Wayne declared in a nationwide broadcast over the Columbia network that smut in print reaches over half the population of the United States. Today he could revise that estimate. For smut in print is available to practically anyone who wants it. Rather, those who want to avoid it, find that like the waters of a sea it is practically everywhere.

And because it is everywhere, it is the more bewildering. John B. Sheerin C.S.P. writing in the July *Catholic World* quotes an article in the *Saturday Review of Literature* (March 17, 1951) entitled "Sex—The Schizoid Best Seller," by psychologist Albert Ellis. The author had analyzed a number of best sellers and then asked by way of conclusion: "What is the consequence of all this confusion about sex in our literature and other mass media? I would say that the average American—in fact, virtually every living American—is completely muddled, mixed up and messed up in his sex views, feelings and acts . . . The result in terms of the modern American's external and internal sex harmony is a degree of peacefulness comparable to that now existing between the United States and the Soviet Union."

No one can deny that this is true. The publishing trend seems founded on the assumption that the American public is sex-crazy. It is not the purpose here to argue that assumption. We merely wish to point out that regardless of what the American public is or is not, a publication's milieu ought to be above, far above, the base, the low, the animal potential in man.

That this animal potential in man is "played and preyed on" by purveyors of every item from hair pins to locomotives, came into evidence the other day when an insurance salesmen's convention was told, as reported in the daily press, that an insurance pitch must have sex appeal! Just how a salesman managed to get that into an insurance sales talk, the article did not say.

We began the article by saying that a "respectable" editor allowed his paper to carry such a series of articles on a nudist camp. The *Catholic Herald Citizen*, Milwaukee, carried an editorial on "respecta-

ble" publishers recently. It said that the pocket-size books are currently under fire as the smut leaders of the news-stands. Lurid covers, betraying either a lurid interior or one presumed to be, have brought some of their publishers to court. Publishers of other publications meanwhile ride on easy reputations as respectable citizens and get away with practices quite as disreputable.

The article went on to talk of the daily papers, the suggestive ads, the come-on spiel of skidrow burlesque houses. The "respectable" citizen-publisher would not be caught leering in such climate, but he will sell the stuff to anyone who will buy his paper. Noble defense of the common weal!

The same kind of mentality holds for "respectable" publishers such as the *Life*, *Time*, *Fortune* group. The publishers claim a mission; they have a purpose. They recently defined some beautiful principles for journalists, based on the natural laws. But they continue to find room week after week for the "naughty but nice" (whatever that is), for the lurid, the salacious and the indecent. The Cowles publications of Des Moines, *Look* and *Quick* (of unhappy memory), are among the bolder purveyors of sex, the near-nude, the fashionable semi-nude, shall we say. The *Saturday Evening Post* and *Colliers*, once content to be entertaining and informative, now find room in most any issue for a "why-that-kind-of" illustration. The magazines catering to women are loaded to the gills with love and kisses and assorted illustrations of both.

Margaret Mead, noted anthropologist and author of *Male and Female*, writing in *New World Writing* (May, 1953) in an article entitled "Sex and Censorship in Contemporary Society" comes close to the Catholic position and makes a plea for some form of legal censorship of pornography. She begins with the general principle that censorship is to be deplored in a free society precisely because restriction of thought and expression mutilate the human spirit and paralyze human sensitivity. But in the case of the expression of sexual knowledge and experience,

the reverse is true. Suppression of sexual information frequently helps preserve and develop the sexual endowments of children, and therefore censorship of sexually exciting information is an exception to the general rule.

Miss Mead concludes: The ordinary sex taboos, therefore, are two-way taboos. They prevent wrong sex behavior and help provide sex attraction in the right direction. The author states the case of lower-class Britishers and Australians who grow up shy in a world where girls are regarded as mysterious beings; such men marry and remain extraordinarily faithful to the woman who is perhaps the only woman they have known intimately. Under a system of chaperonage, the sense of mystery is also preserved.

There is much to be said for censorship, for an "index" to be issued by city, state or federal government. But that is still not enough. As Christopher Dawson puts it, the concrete reality of sex is too strong for the abstract laws of reason and can only be met by the equally objective reality of spirit. Men can find in religion a force more powerful than passion in taking possession of the will. This spiritual reality is the living God. Children must be taught carefully to guard and cherish their treasure and to dedicate it to God.

About fifteen years ago a group of Tertiary women saw this difficulty. They wanted sex instruction for their children that would not only give them proper information but would also give them deeper awe and love of God in the face of this mystery. The instructions were written with the help of priests; they were put through a rigid period of scrutiny by many able theologians before publication. Since publication over 100,000 of each of the pamphlets (one for girls and one for boys) have been sold. The volume grew so fast that the women could no longer handle the mailing. In January 1952 these pamphlets were turned over to Franciscan Herald Press.

What can you do? You can join in this Tertiary action and enter it in the same spirit these few women did 15 years ago.

Tertiary Enterprise

A Look at
Garrison's Third Order Villa

By Christian Schembri
O.F.M. Cap.

Speaking of work projects for Third Order fraternities and provinces, here is a fine example of Tertiary enterprise.

The Tertiaries of the Capuchin province of St. Mary (13) are justly proud of their Third Order Villa at Garrison N. Y. It took them sixteen years to complete this modern, spacious four-story building, situated just four miles west of Graymoor. They built it by contributing the amount of ten cents a week toward its construction.

The story of the Villa began in 1923, when Fr. Ludger Werth conceived the idea of a home where the secular followers of St. Francis could live a community life and find a haven of peace and joy in their later years. Fr. Ludger barely lived to see his dream fulfilled. He died in 1934, the year the Villa was erected. After his death the Tertiaries continued contributing to the ten-cents-a-week fund, so that by 1939, all debts on the \$175,000 building were cleared.

Today the Third Order Villa stands a majestic sight in the highlands of the Hudson River. Its chief purpose is to serve as a home for aged Tertiaries of the province of St. Mary. To find admittance in the Villa, a Tertiary must have reached his or her sixty-fifth year and been an active member of the Third Order for at least ten years. At the moment the Villa houses twenty-five aged Tertiaries, who are spending the last years of their life amid the prayerful, peaceful, and joyful atmosphere of their Third Order home.

The Villa is, however, not just a home for aged Tertiaries. Fr. Ludger in his practical foresight saw other possibilities in a building owned by the Tertiary province. He therefore had inserted in the charter of legal incorporation that the purposes of the Villa would be: To assist members of the Third Order of St. Fran-

cis in observing their rule, . . . to be effected by establishing and maintaining one or more chapels in which religious services may be held and religious retreats, meetings and other pious practices observed, and in connection therewith to provide and maintain a place of retreat and rest for sick, aged, or infirm members of the said Third Order of St. Francis."

The Garrison Villa is a Franciscan home where young and old Tertiaries may stay for longer or shorter periods in compliance with purposes indicated in this charter. Some come as week-end retreatants to perform the spiritual exercises. They arrive on a Friday night and remain at the Villa until Sunday afternoon. They spend their retreat time in prayer and recollection, listening to the retreat conferences given by one of the friars, and renewing in themselves the spirit of St. Francis, their founder.

Other Tertiaries come to the Villa for physical relaxation. They stay as guests for one or two weeks or a longer period. They find the facilities of the Villa ideal for a perfect vacation. Holy Mass is celebrated at seven o'clock every morning in the chapel, which is located in the very center of the building. A roomy elevator connects the three stories of the Villa. The large solarium on the roof and the huge paved space around it provide a perfect view of towering Sugar Loaf Mountain across the road and the scenic Hudson in the rear.

An interesting feature is the fact that the Villa is staffed by the Tertiaries themselves. Joseph and Helen Geoghan run the house and take care of the guests. This couple were at one time members of St. John's fraternity, New York City. On discovering that they could have no children, they decided to devote themselves to the care of the aged and homeless children

of St. Francis at the Villa. Mr. Geoghan does the maintenance work and buying for the Villa. Helen, his wife, looks after the personal needs of the lady inmates and directs the housework.

A Franciscan cook is one that can avoid the two extremes of exaggerated economy and extravagance. Willie Mae Driver, our Colored cook from away down in Texas, prepares her meals in typical Franciscan style. She takes great pains with each and every meal. But her specialty dishes are salads, with, on occasion, roast turkey and meringue pies. She is a recent convert to the Faith and at the moment a novice in the Third Order.

Other Tertiary members of the staff are Sheilah Geaney and Anna D'Amico, who help in the kitchen and do cleaning. Charles Haussler, a retired optometrist, operates the dish-washing machine, and acts as a member of the Villa board of officers.

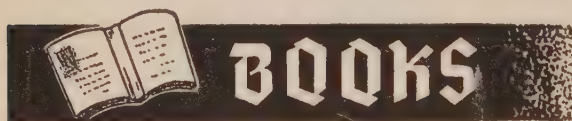
The Third Order Villa is a legal corporation with a board of officers consisting of a priest and five lay Tertiaries, who are elected by the Tertiary province of St. Mary. The members of the board represent the fraternities. They meet each

month to consider new applicants and to discuss the Villa's maintenance problems.

It costs between twenty and thirty thousand dollars annually to operate the home, and one of the major tasks of the board is to plan ways and means of raising the money. Last year the Tertiaries gave over six thousand dollars in free will offerings. The remaining expenditures of the Villa were covered through retreats, guest service, bus rides, and benefits organized by the fraternities.

What the Villa needs at the moment is due patronage. It needs people who will organize retreats to be held at the Villa or will choose the Villa facilities for the periodic or occasional retreats customary in their group. It needs people who will use the Villa for their vacation or rest. The Villa is open for guests all the year round.

It is the fond wish of the writer that every Tertiary and Third Order director of our North American federation may get to know the Third Order Villa and feel a standing invitation to come and pay it a visit whenever they are in or near Garrison N. Y. ●



A mighty tome in more ways than one is *A Catholic Commentary on Holy Scripture*, edited by a group of English scholars, with some forty contributors from many countries. In size alone it is the equivalent of five or six substantial books. It is an 8 x 10 inch volume of 1328 pages, in double column, and fine print. In contents it leaves little to be desired for completeness of coverage, giving a maximum of information within a reasonable minimum of space. The scholarship is the best available for the purpose. All in all a remarkable value for \$15.00.

If you wonder just what to look for in this commentary, let it be said that you have here more than a line by line ex-

planation of the contents of the Bible in its 72 books. Such explanation of course is there, and constitutes the main body of the book (752 of the 972 sections). But also, there are 18 articles on general Biblical topics, while both the Old and the New Testament sections have their special quota of general introductory articles. Just so any particular group of books and finally each several book has its pertinent explanatory introduction.

Whether you are a regular student of the Bible or just an average reader of it, here is a book to answer the thousand questions which keep coming up regarding Holy Scripture and its contents. What strikes one particularly is the balance

struck by the several contributions which make up the book. For, of course, entire books could be and have been written on many of the subjects treated; the difficulty is to get the knowledge within due compass. It will be agreed that that has been done in the volume before us, while anybody further interested in any subject finds ample guidance to pertinent material.

Sixteen pages of clear maps in three colors add to the merit of the Commentary, and there are 88 pages of topical indexes. The contents are, wisely, indexed by sections rather than pages. Published by Thomas Nelson & Sons.

There is a very good explanation of the Gospel contents and spirit of the Masses in *Sermons on the Liturgy* for Sundays and Feast Days, by Pius Parsch O.S.B., translated by Rev. Philip Weller. The book is from one of a series of thirteen (!) volumes on the Liturgy, but it is complete in itself, covering the Sundays and the main feast days of the year. There is a factual or doctrinal explanation of each Mass text, followed by an application to daily life and virtue. There is no waste of words, just sound thought and sentiment such as any faithful heart—priest, religious, or secular lay person, will love to meditate on. 332 pages, \$5.50. Bruce.

The Fathers of the Church series devotes its Volume 19 to the first five books of the *Ecclesiastical History* of Eusebius of Caesarea. The translation is by Roy J. Defarrari, who premises an introduction of 33 pages discussing the life and the numerous written works of Eusebius, with special reference to the History and its texts and versions. Ample footnotes run currently with the pages, to clear up terms and passages which present difficulty. 347 pages. Fathers of the Church, Inc.

Perfection Is for You, by Thomas J. Higgins S.J., consists of twelve subjects, seemingly selected at random yet not without correlation, building up toward the will and the way to live in union with Christ in grace and perfection. It has the lay person in mind as well as the priest and the religious. A welcome feature, in itself a point of edification, is the au-

thor's frequent use of passages from the Fathers of the Church. After all, there, next to the Scriptures themselves, lies the source of Christian truth and life, and the author's employment of the texts shows how very valid is their thought for our day and its needs. 280 pages, \$4.25. Bruce.

Jesuit Father Joseph Creusen's *Religious Men and Women in the Code* is appearing in its fifth English edition, revised to conform with the sixth French edition, by Adam C. Ellis, S.J. For those needing an introduction to the work: it treats of the Church Code governing religious institutes as found in Canons 487 to 681, and in clarifications and modifications issued since publication of the Code. There are the regulation three parts: organization or constitution, the religious life as lived publicly and personally, and separation from the institute. Three appendices close the book, including the five-year questionnaire for diocesan institutes. A complete handbook for its purpose. 325 pages. Bruce.

The Newman Press offers a new (1953) edition of *The Little Flowers of St. Francis*. It bears the name of Downside Abbey's Dom Roger Huddleston O.S.B. In the main it is the text of the first English translation of the Fioretti, edited in 1864 by Henry Edward Manning, then provost of Westminster. The Manning edition actually was translated by Lady Georgiana Fullerton and two companions. That work appears in this edition with considerable modifications introduced by Dom Huddleston. He has unified the style on the Fullerton level, emended the nomenclature, and supplied certain omissions to conform it with the standard Italian edition of Fr. Antonio Cesari. As here presented, the edition includes the Life of Brother Juniper, and the Life and the Sayings of Brother Giles as traditional Parts II, III and IV. There is a scholarly introduction by Very Rev. Paulinus Lavery O.F.M. 270 pages, \$3.50.

Saint Philomena, Powerful with God, is the title of a narrative by Sr. Marie Helen Mohr, S.C., telling how the relics of the saint were found in 1802 and how

devotion to her has developed in the past century and a half. The story of the holy martyr is unique in that she was formally canonized in 1837 by Pope Gregory XVI, 1500 years after her death, on the strength of the devotion which sprang up so spontaneously about her mere name and relics. The devotion has been confirmed by astounding miracles and the practice of such persons as St. John Mary Vianney, the Curé of Ars. Even the details of her life, apart from the characteristic martyr's grave and relics, are not matters of record but of private revelation. 136 pages, \$2.50. Bruce. •

And Spare Me Not in the Making is a sister's record of thoughts, prayers and reaction experienced in the course of her novitiate. The author is Sr. M. Catherine Frederic of the O.S.F., Missionaries of the Sacred Heart, Peekskill N.Y. (OCD 79). The record is presented as factual, not fictional, there being no thought of eventual publication as the impressions were set down entry by entry. The record begins with her postulate in the convent, then goes on to her first novice year, and ends with her second novice year spent in grade-school teaching. It offers "an inspiring picture of what, in general, young women may expect inside the convent walls." 96 pages, \$2.00. Bruce. •

Marriage and the Family is chiefly the work of three members of the department of sociology of St. Louis University—Drs. Mihanovich, Schnepf and Thomas. It is designed as a book of information and guidance along the entire road from mate selection on through courtship, honeymoon, parenthood and family life, with attention to the incidental laws of Church and State of course, but even to such matters as etiquette at weddings. The problems of sex and family life are there: physical, psychological and economic aspects; intermarriage, religious and racial; family crises such as bereavement, impoverishment, war, divorce; the questions of rhythm and contraception; of social agencies dealing with the family. The most satisfying manual we know of from the joint scientific and popular viewpoint. 502 pages, \$5.50. Bruce. •

Joseph Breig does the public a good service with *A Halo for Father*. There are twenty chapters on the dignity of married life and parenthood, in a humorous vein but deadly serious in the issues, at a time when the noblest institutions before God and man are by way of becoming a byword. When you have sized up the "Halo," you have a pretty good idea of what it means to be the father of a family, responsible for the souls of wife and children as well as your own. 126 pages, \$2.50. Bruce. •

Psychoanalysis and Personality, by Rev. Joseph Nuttin of Louvain University, is subtitled a Dynamic Theory of Normal Personality. It is a frankly scientific study, the tenor of which may be summed up in the words of the author's preface: "As an isolated dogmatic system Freudism is out of date, but as a source of new ideas about man's psychic life it was never more active or more fruitful." The first three chapters are devoted to an appraisal of Freudism as an ordinary scientific system; to psychoanalysis in its modern developments as a therapeutic system; and to psychoanalysis in its present vastly important aspect of "depth" psychology, or psychology of the unconscious. The foundation is thus laid for the fourth and the fifth chapters: a scientific study of the human personality in the light of its normal functions and its "needs." There is an appendix on Adler's Individual Psychology. 320 pages, \$4.00. Sheed & Ward. •

A goodly volume of 500 pages is the *Catholic Digest Reader*, containing a liberal hundred selections from its pages in fifteen years (to 1952). The material is in three parts: Religion at the source, Religion at work, and Religion in persons. Each part marshals an array of more or less outstanding entries. There is a snag here or there; by and large, however, the reader is well rewarded both with substance and style that are of the best. \$3.95. Doubleday. •

Roman Collar Detective is a clever whodunit by Grace and Harold Johnson. Father Devin finds himself in no comfortable position when his brother Bill, a

CALENDAR OF PLENARY INDULGENCES

September

1. Bl. Bernard of Offida C. 1 Ord.—Cap. (Fran. & Conv. Aug. 26).
4. St. Rose of Viterbo V. 3 Or.
8. Nativity B. V. Mary. G.A. & P.I.—One of the nine days before the feast of St. Joseph of Copertino (prayers before exp. Bl. Sacrament).
9. Bl. Micheline Wd. 3 Or.—Fran. (Conv. & Cap. June 19).
17. Stigmata of St. Francis G.A. & P.I.
18. St. Joseph of Copertino C. 1 Or.
19. The 12 Saturdays before the feast of the Im. Conception begin.
24. St. Pacific C. 1 Or.
25. One day of the novena of St. Francis.
26. Bl. Delphine V. 3 Or.—Fran. (Conv. Nov. 27, Cap. Dec. 9).
27. St. Elzear C. 3 Or.
29. St. Michael Archangel*



GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.*

On each Tuesday (St. Anthony). Visit to exposed Blessed Sacrament.

On each of twelve successive first Saturdays of the month. Prayers in honor of the Immaculate Conception. The first Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

*Signifies an indulgence that can be gained only by members whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, one Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution as given by any confessor in the confessional: Auctoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.

OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Fr. Clement Berberich (6)

Sr. Petronella Groves (72), Sr. Carina Kauling (72), Sr. M. Carmela Schaefer (81), Sr. M. Heliodora Moellein (50).

Numbers of Sisters communities according to the Official Catholic Directory.

Butler: Felix Kunkel, Mary Ann Davis—**Chicago:** Nellie Driscoll, Catherine Miller, Charlotte Russell—**Cleveland:** Albert Klain, Barbara McWilliams, Margaret Dowd, Josephine McCarthy, Margaret Nye—**Detroit:** John McDonnell, Mary Merrill, Nora Aebel, Madeline Baldoni, Cordelia Hanway, Florence Martin—**Elyria:** Fred Roth—**Louisville:** Mary Hubbuch, Mary Hettinger—**Milwaukee:** Nellie Cunningham, Mary Woelfel, Dorothy Hofacker, Pauline Grohall—**Paterson:** Irene Buzardy, Anna McManus—**Pittsburgh:** Marie Gill, Anna Kizik, Cecilia Mihm, Cath. Fortun, Anna Pockelnick—**St. Bernard:** Edward Drout, Adelaide Schroeder, Catherine Schulte—**St. Paul:** James Kaiser, Beulah Hurlburt, Bridget O'Donnell.

Deadline the 28th of the month.



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